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WEEKLY REVIEW.

—We take the liberty of extracting the following from a private letter, received from England :—

"I dare say you will have seen that, for some years past, there has been a very earnest desire on the part of many of God's servants in England to resist the fearful spirit of *immorality*, which has been rife here as elsewhere, and the paper I last sent you showed that we have not forgotten *India* in this matter. Some years ago, (before going out to India) I, for one, engaged in this work, for we were convinced that the secret sin pervading so large a part of Society and *most unaccountably* encouraged, or at all events not *discouraged*, by respectable and even Christian people, was bringing a curse on us. A committee was formed in Hastings, chiefly composed of women, upon whom, as a class, the evil falls most heavily, and a number of agencies, of different kinds, were put in operation. Beginning at home with our own streets, with a view to rescue-work, it was needful to gain information, exact details as far as possible, of the causes which led to seduction, in order to prevent them. A *sickening* work it was, but the secret and difficult nature of the sin made *thoroughness necessary*. When ground had been gained in this way, petitions to Parliament, signed by as many householders as possible, (the gaining people on our side, was of itself a great object), were sent in, and it was in sending these that we found that people in high places in Government were hostile to our movement. We ascertained almost to a certainty that Sir C. D. was hostile to us, and a year or two later you know what occurred! Then, in the course of time, *four public lectures* in public buildings (the "music hall" for one) were delivered, in which the mask was *torn from the face of secrecy*, and things called by their *plain names*. Other work was done, as opportunity occurred, and now the movement has indeed grown in importance. Our Society is one amongst many others.

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I was compelled to leave the work of the Committee, *almost distracted* by the depressing effect of these details. Surely, surely, the "*Man of Sin*" *has* "appeared" in this instance. I thank God for the revelations, horrible as they have been. The Church of Christ *does* now know the *truth*, and, *if faithful* to the trust He has given, *must* act upon the knowledge of it. I pray that England may do her duty, so *specially* due from her, and that God's people everywhere may act as one man in stemming this tide of iniquity."

—Looking at the report of the arrest and charge of Miss Elizabeth Case, it seems to us that the Police are the principal danger that respectable young women have to dread in the streets of London after nightfall. Miss Case is a foreman in a Dress-maker's shop, the keeper of which bore testimony to her good conduct. The employés of such shops are not usually released till after nightfall, and being poor enough, many of them, have no alternative but to walk through the public streets. Yet Mr. Newton, the magistrate, had the heartlessness to say :—

"Just take my advice, if you are a respectable girl, as you say you are, don't walk Regent-street at night, for if you do you will be either fined or sent to prison after the caution I have given you."

Well, what are the Police for, but to make the streets safe for respectable people to use after nightfall? The Police are authorized by this language from the bench to regard all young women returning from the shops, where they have been working all day, as immoral persons and arrest them! The proceedings are an outrage on the entire community, except the class of prostitutes, and tend to put into the hands of the Police the terrible power which was charged upon them by the *Pall Mall Gazette* in 1885. We are very glad the House of Commons took the noble attitude it did, sacrificing party spirit to a sense of outraged justice.

—We invite the attention of our readers to the following Resolutions voted by the Calcutta Missionary Conference. They decided that it was desirable to ask Government to legislate to this extent :—

I. That a law be passed to the effect that in the case of all persons whose betrothal or so-called marriage has taken place in infancy or childhood, so long as such persons have not lived together, the refusal of either of the parties to live with the other as husband or wife shall not be punishable with imprisonment or otherwise, and that all existing legislation empowering the Courts to enforce by civil penalties conjugal rights and relations between non-consenting parties as aforesaid shall be repealed.

II. That in the case of all persons whose betrothal or so-called marriage has taken place in infancy or childhood, so long as they have not lived together as husband and wife, if either of them shall from any cause ignore or renounce the betrothal or so-called marriage contract to which they had not given their intelligent consent and shall be married to another, such person shall not be regarded as guilty of bigamy, or other offence, punishable under section 494 of the Indian Penal Code.

We have for years maintained that such legislation would not violate the real rights of anybody.

—The American papers tell us of the descent of a meteoric stone weighing two tons, at St. Joseph, Indiana, on the 12th of last month. It buried itself fifteen feet in the ground. A shower of such stones descending upon a city like London would produce awful havoc. After all, the ills that flesh is heir to are nothing to those which it does not (as yet at least) inherit. The Apocalypse tells us of a calamity symbolized by the fall of hailstones weighing a talent each (100 lbs.) But what is that to stones of two tons weight apiece? Shakespeare was not wide of the mark when he said, Are there no stones in heaven but what serve for the thunder?

—We have an illustration of child-marriage in the papers this week. A girl, 11 years of age, was found drowned in the Gowalia tank. She had probably thrown herself into it. She was *a wife*, and was living with her husband and his relations, and contributed to the family income some six or seven rupees a month, earned by working at a mill. The utmost sympathy and kindness on the part of all would be needed to make tolerable to such a child the removal from mother and father, brothers and sisters to a strange family; but how seldom would such sympathy and kindness be likely to be shown. Mr. Ramchunder Bose, writing on the subject of "the Child-Bride and Joint-Home," in the *Indian Witness*, says :—

The joint Hindu home instead of being the paradise it is described to be, is, in nine cases out of ten, the very hot-bed of envyings, jealousies, animosities and hatreds, backbitings and bickerings, squabbles and troubles; and the male members would have very little repose indeed if they had not their own separate apartments to flee to from the all but eternal music of compliments paid and returned with compound interest! In the poor girl's father-in-law's house she has not only a mother-in-law, often of an imperious temperament, and self-assertive, to conciliate; but heaps of sisters-in-law, cousins-in-law and aunts-in-law who watch her gestures, her movements and her habits of life with an unfriendly eye; and who make her life unutterably bitter till she grows up into womanhood, lays aside her veil, and meets compliment with compliment. What wonder if amid these unhealthy influences she is demoralized, and from the persecuted she becomes the persecutrix. Thus married, thus treated, and thus demoralized, she is an object of pity indeed; and relief extended to her is a question of *rectitude*, not merely of *expediency*. The missionaries will be bespattered with the foulest of abuse for standing up for her; but let them not forget that Pandit Issur Chunder Vidyasagar was most violently abused for standing up for the poor Hindu widow: and as he is now honoured by the educated generally, they will *not* lose their reward!

In the face of such notorious facts it is painful and humiliating to learn that at the Calcutta Missionary Conference, two Native Christian gentlemen argued strenuously in favour of Infant Marriage. They were former pupils of Dr. Duff. What would Dr. Duff have thought of such a development of Native Christian thought? We fear that some of the Native Christians of Calcutta, now that Native Society has ceased to turn the cold shoulder to them, are betrayed by their desire to reciprocate the nascent good will, into the commendation of that which calls for condemnation.

—In these days when so many who should do better are committing their children to the educational care of Jesuits or *quasi*-Jesuits, it is remarkable that there should be in Naples itself a school con-

ducted on evangelical principles for the daughters of Italians of the middle and higher classes, in which there is an attendance of 130 girls, more than two-thirds of them Roman Catholics. It has been lately removed to a new building costing £10,000. The school was established by an earnest Christian Englishwoman near 20 years ago.

—Mr. Spurgeon warns open-air preachers against too much illustration. There must be something to illustrate. A house should have a good supply of windows, but it should not be all windows. The thing is overdone. People get weary of hearing the same illustrations cropping up in every discourse. This warning is needed with regard to preaching in the vernacular as well as in English. Some illustrations have been worn threadbare, and yet are clung to as though their value were undiminished,—if they ever had any. There is the illustration of the gourd taken to many *tirthas* and dipped in sacred waters at a multitude of shrines, and then found to be as bitter as it was at the beginning. A Hindu might reply that the virtue of the waters consists not in any power to sweeten gourds, but in a power to absolve from sin, and this not naturally but by the pleasure of the deity. The gourd story is good for showing that the water affects only what it comes in contact with, the outside; it will cleanse the outside of the gourd and cleanse the human body, but not affect what is within. But, however pertinent, its constant repetition makes it wearisome. The preacher should be on the look-out for new illustrations.

—Mr. Bright is persuaded that nine out of ten parents in England, if the question were submitted, would prefer that their children should receive instruction in the Bible in the schools they daily attend.

—We have received from the Rev. Mr. Fordyce intimation of a movement to signalize the Ministerial Jubilee of the Rev. Dr. Horatius Bonar, the author of so many admirable hymns of faith, hope and charity, and of other highly esteemed works. It is fifty years this year since he was ordained. About a hundred well-known and influential gentlemen constitute a committee to arrange for a Testimonial expressive of the veneration and affection in which he is held throughout the Christian world. His name is like sweet savor in all the churches, and nothing that we can say seems to be necessary to commend this object. The Committee will doubtless be guided, in their decision as to the form this Testimonial will take, by their knowledge of Dr. Bonar's own tastes. There is one thing we cannot understand, viz. Why a man should be presented with his own portrait. He does not need it, for he can see himself in the looking-glass; his visitors don't want it, for they see the original. Parties in India, who may wish to contribute to the Bonar Jubilee Fund, may pay into the Agra Bank at Bombay, Madras, or Calcutta.

—We have received a paper entitled "Joseph and his Brethren," on the S. S. Lesson for to-morrow in the series followed in some churches, and would gladly print it were it not for its excessive length and that few of our readers, if any, could be helped by it for S. S. work to-morrow.

—We have never asked our readers to do anything to increase the circulation of the *Guardian*. We do the best that in us lies to give it value, and it seems to us that this will go further than any solicitations. We wish the circulation were larger, (supposing the paper deserved it,) because then the publisher would not need to give so much space to advertisements and there would be more room for reading matter. We are well aware, however, that the paper is not the sort that is best adapted to command a wide circulation. Our conception of what is wanted does not correspond with the conception generally entertained. Some may say, If the mountain will not come to Mahomed why should not Mahomed go to the mountain? Mountains are immovable; and so are principles, sometimes.

—The Native Christians are naturally not pleased with the Rev. Mr. Gregson's sweeping statement:—

"Alas! of some Native Christians in India it may be said that the only mark of their Christianity is their drunkenness. If you were to ask many a Native what is a Christian? He would tell you a man who eats pork, and drinks. The missionaries are only half alive to this frightful evil. I remember one Rajah in the Punjab who built and endowed churches and mission-buildings, and died of delirium tremens. That man was but an exaggerated type of what a Christianized India threatens to become.

This Rajah was not, we believe, a member of a Christian church at the time of his death or for years before. His lapse does not reflect on those who tried to win him to the true way. In some parts of India, and in some missions, there may be laxity among Native Christians with regard to drink, but in Western India this is certainly not the case. The great majority of the missionaries are themselves total-abstainers and do their best to make their converts such. The *Messenger of Light*, edited by Native Christians, points out that it is 19 years since Mr. Gregson ceased to do the work of a Baptist missionary and since then he has had scarcely any direct relations with Native Christians.

—People complain that the Tram Company allow five to occupy a bench. It would often be a very great inconvenience to the fifth one to be excluded, and the other four would have to take their turn in being excluded. We are very thankful for the convenience afforded and can put up with the exceptional inconvenience.

—The following para. from the *Central Christian Advocate*, shows that Dr. Thoburn has considerable vigour:—

Rev. Dr. J. M. Thoburn will spend June 17-19 at Kansas City. The services are arranged as follows: Friday night at Summit Street; Saturday at Arlington; Sunday, Grand Avenue in the morning, Howard Memorial Church in the afternoon, Dundee Place in the evening.

—The *N. Y. Evangelist* of June 23d, (received July 17th!) announces the death of President Mark Hopkins of Williams' College and President Hitchcock of the Union Seminary. President Hopkins was in his 86th year, and for nearly half a century has been held in the highest regard by the Christian public and the community generally, as an educator. President Garfield never hesitated to say that "he owed more to President Hopkins than to any other man whom he had ever known." Dr. Hitchcock was held in high regard as a scholar, teacher and preacher.

—There is prohibition in Iowa, really as well as legally. Judge Harvey of that State furnishes the following statistics:—

I took my seat on the first day of January, 1883, and the following shows the number of persons sent to the penitentiary during each year: During 1883, 31; 1884, 23; 1885, 20; 1886, 14; first six months of 1887, 3. Total 91.

To appreciate this, note the following:—

The first year I was on the bench the saloons were running; the second and third years they were running in some localities, but the fourth year I do not believe there was a saloon in the district. I am satisfied that there was not an open saloon.

Nine counties are included in the district. Could anything show more emphatically that drink is the great fountain-head of crime? The avowed object of all Governments is to get their laws obeyed. They approach perfection in the measure they prohibit crime. Some means of prohibiting crime would be the philosopher's stone to them. Well, they have something very like it here. Prohibit drink and you prohibit crime with it.

—Sir James Ferguson, in the General Assembly of the Church of Scotland, denied the charges brought against the Abkari system of the Indian Government. With reference to this and also to Lord Reay's explicit statements, a "Retired Civilian" who in 1884 was in charge of a district (in W. India we presume) 6,000 square miles in area, with a population of 750,000, sends to the *Christian* an account of his experience. The case adduced by him shows that the liquor-farmer is placed under the strongest inducement to extend the consumption of spirits. We extract his statement in our Epitome.

—We hear with regret of the death of the Rev. John Mahantappa of the London Mission Society, Belgaum, on the 16th of this month. For many years pastor of the Canarese Church of the L. M. S. at Belgaum, of late he has been labouring as an evangelist. The Rev. Baba Padmanji, in the *Dnyanodaya*, tells how, in the days when he himself was an enquirer, (1854,) he was encouraged and helped by this good man. Mr. Mahantappa's death will be deeply felt in the Mission and in the district where he has been labouring. A daughter of his is the wife of Mr. Samantrao Vishnu, publisher of the *Bombay Guardian*.

—The greater part of the Soudan is still a *terra incognita* to Europeans. It is 4,000 miles in length, from the Nile to the Atlantic. It is estimated to contain a hundred millions of people, speaking a hundred languages.

—Father Mills has written a book entitled "*Nobody's Child*," by which term he designates the Church of England. In this book he says, quoting William Cobett:—

'For every drop of blood that Mary shed Elizabeth shed a pint, yet Englishmen have been taught to call the former "bloody" and the latter "good."'

It takes a good many drops to make a pint. What are the facts? They are presented in the *Rock* newspaper. During the *four* years of Mary's reign, 277, burnt alive, for denying the Pope's Supremacy and Transubstantiation. During the *forty-four* years of Elizabeth, 182, mostly Jesuit priests, who were hanged as rebels and

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traitors against the Government. The Pope excommunicated Elizabeth, and absolved her subjects from their oath of allegiance to her, and the Jesuits sought to sow seeds of rebellion and were dealt with accordingly. But to return to the 'pint and drop' figure. Under Mary 70 burnt alive annually; under Elizabeth, about 4 executed annually. We see how history is served up to the Romanists.

— CORRESPONDENT asks about "the crown of righteousness," (2 Tim 4 : 8,) "the crown of life," (James 1 : 12) "the crown of glory," (1 Peter 5 : 4.) The language is of course figurative. In this world a crown is the symbol of supremacy. The believer is a joint-heir with Christ. The will of God is his will and that will is supreme. When the righteousness of God is perfectly fulfilled in us, then have we the victory over all unrighteousness, and this is indicated by the crown of righteousness. When we attain to the fulness of our life in Christ, that life will be a crown to us, yea, a crown of glory. The supremacy promised is a supremacy over all that with which the believer is in conflict. To him that overcometh is the promise of sharing Christ's throne, his exaltation above all sin, evil, death. More than conquerors.

—A. I. G. M. The mistake you point out is obvious, but perhaps it does not deserve the space demanded for its correction. "In many things we offend all."

—"*The Messenger of Light*," Lucknow, informs us of the death of the Rev. F. Abel, C. M. S., Fyzabad, July 2nd, of cholera He was aged 68; he was born at Agra, and was nearly half a century in connection with the C. M. S. He was ordained in 1866. Great grief at his departure was exhibited by all classes, including Hindoos and Mahomedans. His end was peace.

—WE hope it is not true that Stanley has been shot, as reported. Great interest has been taken in his expedition on behalf of Emin Bey. The military force accompanying it is what probably aroused the opposition of the natives, supposing the report true which is just published. Stanley left Aruwimi on the 2nd of last month, for Wedelar. Aruwimi is on the Congo, about 1° N. and 23° E., within 100 miles of Stanley Falls.

—IT is very much to be regretted that the Tract and Book Society should be crippled in vernacular printing by want of funds. In the next two months several Native festivals occur, and the tracts usually distributed at such times are out of print. If any of our readers are moved to furnish money for this purpose, let them send at once to the Superintendent, Tract and Book Depôt, specifying, "for vernacular printing."

NOTICES OF BOOKS AND REPORTS.

NOT many months ago, or it may have been last year, we reviewed a book entitled "Early Church History to the Death of Constantine," compiled by the late Edward Backhouse, edited and enlarged by Charles Tylor. We were greatly pleased with it and expressed a very favourable opinion of it. It is now our privilege to notice a sequel to that History, entitled "Witnesses for Christ and Memorials of Church Life, from the 4th to the 13th century." In two volumes, 8vo. 447 pp. 577 pp. Hamilton Adams & Co., London. Illustrated with Chromo-Lithographs, Photographs, &c., &c. Many of the illustrations have been supplied by the artistic taste of the late Edward Backhouse. We are not sure that the persons who in these pages come before us as the conspicuous actors on the ecclesiastical stage and the prominent representatives of their respective eras, were the truest witnesses of Christ. Nor does the author insist that they were. He recognizes the possibility that some of those who were denounced and persecuted as heretical by some of these pillars of the Church, were really nearer the mind of Christ than these great men were. He is not subject to traditional illusions in passing judgment upon such men as Athanasius, Basel, the Gregorys, Ambrose, Chrysostom, Jerome, Augustine, &c. They were men of great influence, and the character and extent of this influence are faithfully delineated; but their faults are not glossed over. They are made very life-like in these pages, which are often more interesting than romance. There is here no eager keenness of criticism; no haste to condemn; none of the egotism which causes a writer to write himself into the record he is making as a sort of judicial deity sentencing the great ones that appear before him. Many a lauded book is spoiled by this unhappy egotism. It is great merit in this work that it is free from it. Facts are allowed to speak for themselves, and criticism is used with that reticence that gives it much of its value.

The Councils and Synods of the 4th Century loom largely, and some of our Churchmen appear hardly able to get further back in their search for authority and example. But it is well to remember what Bishop Gregory Nazianzen said about these:—

"To tell the truth I am in such a temper of mind that I shun every assemblage of bishops, because I have never yet seen a good issue to any synod, have never been present at any who did not do more for the multiplication than it did for the suppression of evils. An indescribable thirst for contention and rule prevails in them; and a man who dares to lift up his voice against what is base in others, will be far more certain to bring down reproach upon himself, than to succeed in removing such baseness."—Vol. 1 p. 103.

This testimony is important and ought to have weight in our day.

We hope to conclude this notice next week.

Report of the Madras Branch of Chr. Ver. Ed. Society. In 25 years 478 teachers have been trained in the Dindigul Institution. Most of these have charge of Mission Vernacular Schools. Students in the Normal School last year, 44. Government orders that none but "passed" men shall be entered in a Normal School, but no Normal School has been able to abide by this rule. There is also a Practising Department, and there are ten village day-schools with 225 children. The Inspectors' reports are very favourable. School-publications in English, Tamil, Telugu, Malayalim, 322,900 copies, mostly reprints. Three illustrated periodicals—two monthly, one quarterly—appear in Tamil. In General Christian literature, 51,000 copies were printed. Further reductions had to be made in Colportage; 8 were employed. It is desirable that the different Missionary Societies should undertake and vigorously carry on this work, appropriating for Colporteurs as they do for Catechists. The C. V. E. S. has done its best to help the other Societies of India, and has done admirable work and is doing, but its resources are limited.

The Gods of the Nations and their Worship. Chr. Ver. Ed. Soc., Madras, 38 pp. 1½ annas. This is a kind of Pantheon. The gods of all nations are here brought together and a strange company they make. The notices are compiled from standard authors. The illustrations are an important feature of the book. Here we see what kind of beings men choose to put in the place of deity; while they turn from the knowledge of the true God. This book ought to be widely circulated all over India.

Scientific Phases of Temperance. By Prof. W. M. Alexander, Free Church College: 31 pp. This little book has not been written to support a theory. It aims to present the leading conclusions of science in a concise form. The Chemistry of Alcohol is first considered and then its physiological effects, and conclusions are thence drawn. A sufficiently appalling list is given of the impurities and adulterations that enter into the drinks of this age. A single moderate dose is reckoned at a table-spoonful of alcohol, and the effects of this in the system are carefully traced. It is shown that the true place of alcohol is with strychnia and other potent medicines, on the chemist's shelf. Two things are specially mentioned: "It has never been shown that alcohol stands unrivalled in its own class of medicines;" "its use has been discarded by some of the most eminent physicians of the times." This is an excellent little treatise and well fitted for general distribution. The great difficulty is that alcohol makes men reckless of their health as of their wealth, reputation, and hope of heaven.

The Bombay Diocesan Record for July, contains a considerable variety of matter pertaining to work carried on in Western India by the Church of England, through her establishment and through her missions.

Madras Christian College Magazine. July. Contents: Christ and Society; W. Howard Campbell. India in Transition; H. Gulliford. Ancient and Modern Materialism; S. Sathianadhan. Tamil and Grantha Inscriptions; S. M. N. Sastri. The Public Service; W. L. Venkataramiah. Literary and other Notices, Extracts, Jottings, &c.

We are favoured with the following: Report of the Calcutta Com. of the C. M. S. *The Indian Purity Trumpet.* Divine Life. *Rajmarg*, July. China Mission of English Presbyterian Church. *Balbodhmewa*, July.

THEY who stand upon the highest pinnacles of worldly dignities are like chessmen, that, on the board, play the kings and queens, but in the bag rank with the rest.

PSALM IV.

To the call of pressing need,
Christ, my righteousness, repair;
Thou, whose Blood my bondage freed,
With compassion hear my prayer.

O ye sons of sinful dust,
Will ye still my fame belie,
As for vanities ye lust,
And to fond delusion fly?

Know ye this, that God has made
Men of piety His choice;
Wherefore when I call for aid,
He will hearken to my voice.

Flee from sin, and stand in awe,
Sift thyself to curb thy will;
To thy private prayer withdraw,
Probe thy conscience and be still.

Offer thou the righteous gift,
Which sincerity bestows;
All thy thoughts to Jesus lift,
And in God thy trust repose.

Many weary wanderers say,
That have long His grace withstood,
Who, alas! will point the way,
Who will show us any good?

Lord, do Thou the blind illume,
From Thy glorious Presence dart
Rays of light to pierce the gloom,
That surrounds the hardened heart.

Thou hast made my joy complete,
Yea, with gladness filled my heart,
More than plenteous crops of wheat,
And of wine and oil impart.

On my peaceful pillow thrown,
I shall sink to sweet repose;
Safe in Thee, and Thee alone,
As Thine arms around me close.

H. Y. G.

INTERNATIONAL BIBLE STUDY.

July 24.—„—*Matt.* 3: 13-17; John 1: 32-37.
See last Guardian.

July 31.——„——*Matt.* 4: 1-11.
Commit verses 1-4.

GOLDEN TEXT.—*He is able to succour them that are tempted.*—Heb. 2: 18.

"THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

That he might be a Saviour for sinners, it was necessary that he should have power to succour them in the conflict with temptation. To do this, a bond of confidence must be established between him and the sinner. This is brought about by the evidence that he had a nature compassed with infirmity, was tempted in all points like as we are, yet overcame and was never overcome. The Spirit of God leads him into the wilderness. His human spirit may have desired a season of protracted privacy with his Holy Father, such as he only could find in the wilderness. We do not suppose that he went there courting temptation. He was to be like Moses, and why not in this particular? But this retreat was made to answer a very important end, that of proving him with reference to the use he would make of the divine powers belonging to him as the Christ. Unattended by any servant, unsupplied with provisions, his desert-life involved fasting. There was little upon the trees with which he could break his fast. As Moses in the Mount was shown the pattern of the tabernacle and thus obtained a vision of the future, so there passed before the mind of Jesus the various scenes into which this unparallelled and novel ministry would introduce him. There were so many things in the divine plan as it unfolded itself to him, that seemed to clash with one another and with the grand end in view, that he needed to have them deeply impressed upon his mind, and to note well the infinite wisdom that presided over the whole, that he might not at any time be staggered by the paradoxes of his high calling. It was so strange that one who came into the world to subdue all things, and who was constantly displaying divine power, should need to be made perfect for his great mission by thorough subjection to men and to circumstances. He was proved with reference to these questions in this retreat. As we are writing about these temptations in the series of articles entitled "Behold the Man," (vii, viii and ix) we need not dwell much upon them here. We would refer our readers to those articles.

Jesus is our example. He was tempted in all points like as we are, though without sin. He was not tempted on the side of a sinful nature as we are, and yet there is a surprising similarity in his temptation and ours.

Observe. One who is led captive by the God of this world, is not tempted. Satan does not need to tempt him, though he may use him to tempt others. It is only when a man is seeking to escape from the rule of the evil one to the sway of Christ, or is seeking to continue in the service of Christ, that temptation is brought to bear upon him. Many seek to persuade themselves that they do not belong to Satan, because of the semblance of righteousness with which they have clothed themselves. The tempter finds no occasion to interfere with their peace. So long as they wrap this lie about them, he will not trouble them. It is when we propose to take up our cross to follow Christ that the tempter begins to assail us.

He tempts us on the side of appetite. In every 24-hours there are certain interesting epochs when we replenish our systems with food convenient to them. God has given us palates with certain appetencies, and in the world about us he has placed thousands of fruits, herbs and creatures fitted to meet these appetencies. So the act of replenishing our organism is also an act of gratification. These frequent solaces, for many, sufficiently smooth the ruggedness of life's path to make them unmindful of higher demands of their nature.

It will help us a good deal in this journey if we get on with little friction from the rivalries of others. If we can make them regard us with deference, that will facilitate us not a little. We try to pass ourselves off as somebody of importance; we are tempted to display, to address the senses of men. We try to raise ourselves on the pyramid of society and pass from one stratum to a higher one, that we may be looked up to by all below us. Men eagerly covet the honour that cometh from man, gold, power, intellect. In these ways we are tempted. To follow Jesus fully we must keep the body under, we must keep our mental tastes in their proper sphere, we must learn to find our happiness in the blessing of God. There must be an equilibrium of our physical, our mental, and our spiritual nature, that the lower may not impinge upon the higher.

We must know the word of God in order that we may recognize the tempter. Thousands are treating him as an angel of light, and insist upon it that their tendencies are wafting them right into the harbour of everlasting life. They do not look at the chart.

The Bombay Guardian.

SATURDAY, JULY 23, 1887.

FUTURE RETRIBUTION. II.

IN continuance of our remarks in last week's *Guardian*, we observe that if the character of God as infinitely beneficent demands the elimination of suffering from the future, it must demand the absence of suffering from the present and from the past. If its presence now and in the past is not incompatible with infinite love, it is not obvious how it should be incompatible with it in the future. We may be told that the fact of sin justifies the *temporary* existence of suffering. Why? In order that it may be demonstrated that God's rule for the guidance of his creatures is immensely better for them than any self-guidance. But it may be of the highest importance that such demonstration be furnished to the uttermost, everlastingly, so that new worlds may not be tempted to transgress.

People tell us that God is infinite and sin is finite. How do they prove that sin is finite? by the simple fact that man is finite. A great mistake is involved in this reasoning. Sin takes its character from the being against whom it is committed, not from the creature that commits it. What is the measure of the authority that is set at nought, what the excellence of the Government that is slighted, what the value of the laws that are contravened? A very silly youth may take the life of the Czar of Russia or the Queen-Empress of Britain. A senseless man may take a watch in hand and give God a quarter of an hour to smite him to the earth, if there be a God. It is the dignity and excellence of God that make his commandments so important, and the violation of these is infinite, because it contravenes the will of the Infinitely wise and good.

There is another thought that may be looked at in this connection. Actions have influences. The act terminates, perhaps in the very moment that saw it spring into being; it is dead and gone, lost in the past; but it lives in its influences. Somebody saw it and carried away the recollection of it, and speaks of it to others, and soon it is traversing space and time through many channels, producing effects of various kinds, along all its path-ways. There were things done by me fifty years ago, the remembrance of which is intolerable to me, though I know perfectly they have been forgiven and have no place in God's record against me. Yet those things live on to this day in their effects; there are elements of destruction in these results, and there is endless ramification given to them. God forgives me for Christ's sake and those old sins are blotted out forevermore, as regards my communion with God and with my brethren; but they live on in their results, and for all we can say, live on forever.

Job was a perfect man, walking in all the ordinanc s of the Lord, blameless. He knew God, confided in him, served him gladly. His worldly prosperity he received from the Lord, and counted himself the Lord's steward. He had a great dread of sin, and at the houses of his sons and daughter was exceedingly solicitous that none should forfeit the displeasure of God. God consented that he should be tested by suffering. He went through an awful ordeal. At the end there was a transcendent revelation of the glory of God made to him. All thoughts of self-justification now vanished. He exclaimed: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." Look now at Isaiah when he was worshipping God, and suddenly saw Him in the midst of the Seraphim, and heard their awe-breathing adoration; "Woe is me, for I am undone; for mine eyes have seen the King, the Lord of Hosts." Is this a peculiarity of the Old Dispensation? No, indeed. When John was in the isle of Patmos, he had a vision of his risen Saviour, and fell at his feet as one dead, though it was the same Saviour on whose bosom he had pillowed his head. God was love and God was in Christ, and no one knew this incarnation of love better than John; yet see how crushed and blighted he is in the presence of the Saviour's glory.

From these things as well as from the declared penalty of sin, and from the Cross, we learn the infinite evil of sin as committed against this adorable Ruler. And it is because men refuse to learn this and to be saved from sin, that they are left to their sins and their ever-during consequences.

THOUGHTS ON CHRISTIAN WORK IN BOMBAY.

BY A LAYMAN.

"O Lord, revive thy work" is a prayer on the lips of many in Bombay. We would do wrong if we did not thankfully acknowledge the increase that has taken place in recent years in the number of those who take an interest in spiritual things, and perhaps this very fact accounts for the desire expressed in the prayer above. If we did not make progress, we would not be at a standstill, for we all know that not to advance spiritually is to fall back. As in the case of the individual believer so in the case of the company of believers. If to the church is not being added the number of such as shall be saved, she is in danger of falling from her first love. If she is indifferent on this point is it not certain she is becoming lukewarm? The next step to this is coldness and the next spiritual death. But as we have said we have reason to be thankful, and the question about which many are to-day exercised is how the Lord's work may be advanced.

Why is it that we do not see the results that all workers must desire? It is not difficult to see that there are causes *outside of us*. There is not much trouble in comprehending *these*. The causes in *ourselves*, however, are not so easily discovered. That the hindrance is as often from *within* as from without is perhaps not sufficiently realized. True we see the necessity of faith and prayer. We admit we must have perfect confidence—confidence in the ability and willingness of our Leader to save; and we acknowledge that we must ask for and believe that we shall receive the blessings He so freely gives. But these are surely not all the conditions to be fulfilled. Must we not keep our eye on the Captain of our salvation and follow his directions *in every respect?* If we look to Him, we must *imitate*, we must *follow* Him. We must not forget that this is as much a *sine qua non* for successful work as the other two qualifications mentioned We hear much about faith and prayer, and we think there is need of exhortation on these points, but there is much more need to remind Christians that the other condition mentioned must be fulfilled, though it may be more difficult to do so. When our Lord's disciples asked why they could not cast out the evil spirit they were told—"If ye have *faith* as a grain of mustard seed ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.—Howbeit this kind goeth not out but by prayer and *fasting*." Here we have the conditions *faith, prayer, fasting*. It is inexcusable to overlook the last. We use the word in no narrow sense. By fasting we mean self-denial in a broad sense, or in other words, in the case of the Christian, the denying of oneself of all that is an obstacle to his being used as he knows God would use him. Let us look to the Lord Jesus as our example in this respect. He made himself of no reputation and took upon Him the form of a servant. "Though he was rich, yet for your sakes He became poor that ye through His poverty might be rich." He endured the contradiction of sinners against himself. He preached the Gospel to the poor, who were the special objects of his compassion. He came not to be ministered unto but to minister. He never despised any because of their station in life. He was no respecter of persons. According to his teaching and life, social position or the comforts of this world were not to interfere with men's eternal interests. "What shall it profit a man if he gain the whole world and lose his own soul?" Again in the same connection look at the apostle Paul, who trod in His Master's footsteps. He counted all things but loss for the excellency of the knowledge of Christ. He says "I made myself servant unto all that I might gain the more." He was willing to be made as the "filth of the world" and the "offscouring of all things." Our object here is not to advocate asceticism or fakirism. But we do think in looking to ourselves and others who profess to have an interest in the progress of the Lord's work that we need to follow the Lord more closely in his disregard of worldly position and influence. These should have no weight with us when the souls of men are concerned. In the world, but not *of* the world should be our standing.

If the caste-feeling so common among Europeans prevail among Christians, can they expect success? We sometimes find that those who come for the first time to India are warm in the cause and full of love to their fellow-creatures. We see them manifesting this love by friendly intercourse, by engaging heartily in Christian work, by what is called their humility. We see them in a little time realizing the distinctions made in Indian society, the distinctions arising from position, from differences in monthly incomes, from colour, &c., and we then see them too exalted to condescend to men of low estate, too high to give the nod of recognition to—much less shake the hand of—those, perhaps in a humbler sphere of life, who have worked with them in trying to win souls for the Master. When we consider how little of true fellowship there is in many churches can it surprise us that we are not more successful? We are not socialists, we do not deny that God has made high and low, rich and poor. But we do deny that he is responsible for the distinctions made by man from false pride, and we do think there is occasion to remind believers that "man looketh on the outward appearance, but God looketh upon the heart." We believe we lose none of our self-respect when we give heed to the advice of the apostle James "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons." Not many years ago we had an exceptionally good opportunity in Bombay, of observing how much good could be done by an officer who was willing to deny himself and humble himself for the Lord's sake. Though he is now thousands of miles away from Bombay those who know him have not lost their respect and love for him, and they will, we know, be glad to welcome him as an evangelist shortly if he is sent. Christian workers would do well to ascertain and note the secret of success in such cases.

It is well to remember too that by our cold and stiff demeanour towards weak brethren we not only prevent them from being as useful as they might be, but tempt them to withdraw from our churches. We have ourselves often when noticing the absence of love and fellowship, felt that isolation would be preferable, that it would be better to depend wholly and solely on an Almighty arm and work without companions than to be with those who, instead of making it their aim to increase the flame in each others' breasts, acted as so many icebergs. Selfishness, in whatever form, must hinder real work. Let those who have this work at heart see to it that they do not encourage pride and worldliness. Let them be whole-hearted—willing to sacrifice if necessary something of their dignity rather than that it should be a stumbling-block to any. We should learn to say with John the Baptist "He must increase but I must decrease."

Again, let not any of the agencies employed for spreading the truth be regarded as the means of giving a step in social life. Let us make the first qualification for such employment earnest piety and high spiritual attainment, not merely the want of something better to do. Let us have a single eye to God's glory. Let us see to it that self is not impeding the progress of the work. Let us search our hearts. We admit it is easy to criticise and we would condemn a censorious spirit, but the fear of being regarded as fault-finding and uncharitable should deter us from pointing out defects. The wound must be probed and, if necessary, exposed in order to apply the remedy. Faith and prayer are necessary but we must remember what is just as essential, viz., to take up the *cross* and *follow him*.

K

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

The Papal Supremacy.

(Concluded from our last.)

To the Editor of the "Bombay Guardian."

Again, the position of the bishop of Rome can be learnt from the part he took in the early Œcumenical Councils. It is orthodox Roman doctrine that without the Pope's orders no Council can be convened. "Congregare concilium est proprium Romani Pontificis," says one authority. "Ad solum Romanum Pontificem, generalem concilium convocare pertinet," says another. What are the facts about the first 8 Œcumenical Councils, all of which are acknowledged as such by Rome? The 1st was summoned by the Emperor Constantine (325); the 2nd by Theodosius (381); the 3rd by Theodosius II and Valentiniam (431): the 4th by Marcian (451); the 5th by Justinian (553); the 6th by Constantine IV (680); the 7th by Irene (787); the 8th by Basil (869), not a single one was convoked by the Pope. The Pope did not preside in person or by proxy in the first three, nor was he present either personally or by representative at the 2nd or 5th. The confirmation of the Councils' decrees was solely

in the hands of the Emperor. The Canons of several of the Councils were not agreed to by the Popes. Du Pin the R. C. historian says, "Octo priora concilia ab Imperatoribus convocata esse constat." Mezeray another R. C. historian says, "nous ne trouvons point de concile œcumenique jusqu'au neuvieme siecle qui n'ait été assemblé par leur (les Empereurs), antorité." From all which it is hoped, "Nemo" and others will understand the real character of the Papal supremacy in the first eight centuries.

The fact that the Roman Church was located in the chief city of the west and the additional fact that she alone of Western churches claimed an apostolic origin, were the main factors in giving her at a very early period the foremost place especially among the churches of the west. But this is a vere different thing from the statement that the Pope was by "God's appointment supreme pastor of the flock of Christ." At no time did the Greek, Nestorian, Armenian, Syrian or Abyssinian churches acknowledge thy Pope's claims to supremacy. Some of these had as good a right to the name "Catholic" as Rome had. But not even in the west did Rome acquire the supremacy till after a struggle of centuries. We have already shown what was done in North Africa.

In FRANCE in the 5th century when the Roman bishops attempted to establish their authority the metropolitan bishops of Vienna, Narbonne, and Massilia resisted them successfully. A Council at Lyons in 567 directed all dissensions among the French clergy to be settled in a provincial council. The Roman Popes accepted the decrees of the seventh Œcumenical Council (787) establishing Image worship, but the French bishops in the council of Frankfort (794) convoked by Charlemagne condemned the worship of Images; and the Pope of Rome never thought of excommunicating them. Two Papal legates were present but Charlemagne presided over this council. In France up to the time of Louis the Debonaire the "ecclesiastical legislation of the French church, the highest judicial power in church affairs, and the confirmation of ecclesiastical decrees remained with the king." It is in this way the French clergy were instructed by the capitularies of Frankfort in reference to Charlemagne's authority—"et si aliquid est, quod Episcopus metropolitanus non possit corrigere vel pacificare, tunc tandem veniant, accusatores cum accusato cum litteris metropolitani, ut *sciamus* veritatem rei." Again "ut Episcopi, Abbates quique si causam inter se habuerint ac se pacificare noluerint ad *nostram* jubeantur veuire *præsentiam*."

In such wise did the French up to the 9th century recognise the Pope's supremacy.

So also the SPANISH CHURCH of the early ages knew nothing of the Pope's supremacy over it. Several councils met and separated at Toledo without any reference to the Roman Bishop. In the end of the 6th century, says Du Pin, "Provincial councils judged the Spanish prelacy without any appeal."

Even in ITALY the Popes had only the full rights of Patriarchs in the Diocese of Rome. The bishops of Milan, Ravenna, and Aquileia were for a long period independent of the Roman bishop, the two former till the end of the 6th, and the latter to the end of the 7th century.

As regards ENGLAND it is well known that the old British Church differed in very many respects from Rome. When Augustine demanded that the Roman ritual be adopted the British bishops at first absolutely refused to do so. One of them speaking for the rest "professed himself and his fellows as attached to all Christians in the bonds of love and charity, But any other subjection than this they did not owe to him whom Angustine called Pepe." Of God's vicar-general on earth those British bishops knew nothing at the close of the 6th century. And it was only at the Synod of Pharensis (664) that these British bishops were brought, with the help of the King, under the Roman yoke.

As for SCOTLAND the Venerable Bede informs us that the Presbyter-Abbots of Iowa, were the superiors of even the bishops and had the whole ecclesiastical authority in their hands. Anything more unlike Roman church-government could scarcely be imagined. But it is especially the IRISH CHURCH "Nemo" swears by, whatever others may have done at least the "Irish heart and hand" have always been true to Rome. Most unfortunate again is "Nemo's" contention, for of all the churches of the west the Irish was the very last to yield canonical obedience to Rome. Now for the proof. St. Patrick the apostle of Ireland has left us his "Confessions" and "Letters," and from them we obtain authentic information about himself, his work, and his beliefs. He was the Son of a Deacon and the grandson of a Priest—not a very Roman-like trait to begin with. The fables about his journey to Rome and the papal authorization find no support in his own writings, and are first heard of in the 9th century. The Irish like the British church differed widely from the Roman, and made common cause with the British in their struggle against Rome. Laurentius the successor of Augustine complains of an Irish bishop, representative of his class, who "refused to eat, sit in company with or remain under the same roof as the Roman bishops" (Beda 2; 4) Bede, an ardent partizan of Rome, says that "they hated the Roman usages" (Romanam consuetudinem odio habuerunt), and accuses them of entertaining a "heterodox profession." Bede in the 8th century differs very widely from "Nemo" of the 19th, in his opinion of the Irish church. Coming down later we have the testimony of Bernard of Clairvaux in his life of the famous Irish Bishop St Malachy (died 1148). Bernard bitterly complains of the "diabolical" practices of previous occupants of the See of Armagh, and especially of the multitude of the Irish bishops. Each individual church would be satisfied with nothing less than a whole bishop to itself (singulae paene ecclesiae singulos habuerent episcopos). A very orthodox church indeed must the Irish have been according to Roman ideas! To the same effect as Bernard's testimony is that of the monk Ekhard of St. Galle in the 11th century, he says "In Ireland Bishops and Presbyters are one" (In Hibernia Episcopi et Presbyteri unum sunt). Efforts were being constantly made from the 7th century to bring Ireland under the Roman ritual but for centuries with little effect. It was not till the decline of the Irish church during the continued civil wars that in 1074 the Bishop of Dublin was for the *first time* consecrated by a Roman prelate. Lanfranc of Canterbury consecrated Patrick and obtained from him a promise of canonical obedience. This hastened on the decline of the Irish church, other bishops gradually attached themselves to Rome, and at the Synod of Rathbreasil (1110) *the whole Irish Church was for the first time* placed under the jurisdiction of 23 bishops and 2 archbishops. Even then many of the "Parochial bishops," as the old Irish one-parish bishops were called, refused obedience and another synod about the middle of the 12th century met at Kells and decreed that on the death of the village bishops, archpresbyters chosen by the Diocesans should be appointed to succeed them. Again it is well known that the Pope of Rome from the 7th century was accustomed to send a pallium to distinguished bishops and archbishops on their consecration, but the first pallia were sent to Ireland only in 1151. (anno MCLI Papa Eugenius quatuor pallia per legatum suum transmisit in Hiberniam, quo *nunquam antea* pallium delatum fuerst).

But the complete subjugation of the Irish church was only effected at the English conquest. Henry II describes the Irish to Pope Adrian as brutes ignorant of the faith and the way of truth, and it was to "reduce" them to both that he requested the help of the Pope (Homines illos bestiales ad fidem et viam reducere veritatis). The Pope by his bull granted Ireland to Henry; had the Irish been in Adrian's estimation obedient sons of mother church would he have done so? Poor Ireland! the Isle of Saints that was, soon became under Roman sway the isle of densest ignorance and degrading superstitions.

The ultramontane theory of the Pope being supreme by Divine right and appointment is a Roman fable, and fraud and falsehood have ever been its main supports We have proved that not a single church even in the West acknowledged at first the papal supremacy, but from the 5th century onwards Rome commenced the struggle for supremacy and succeeded in the end in getting it acknowledged among the Western churches. The time was when this was a doctrine to make men quake with fear, happily that day has long since passed and Giant Pope has grown crazy and stiff in his joints. "Those who have seen the thunderbolt in the hands of the Gregories and the Innocents will hardly be intimidated at the sallies of decrepitude, the impotent dart of Priam amidst the crackling ruins of Troy."

VETA.

9th July, 1887.

DEAR SIR,—Allow me a few lines in behalf of the revised reading of Luke 2 : 14.

(1) As to form. In the old way there are three unequal clauses; two of them of practically the same meaning. In the revised text there is a parallelism or balance of language, thus—

Glory to God among the highest, Peace upon earth among men of good will.

The highest expresses what is loftiest of heaven and beings angelical; *men of good will* expresses what is best of earth and human life.

(2) Even if the former reading were correct the phrase *among men* cannot mean *to* men or *towards* men. *Goodwill among men* is an unlikely supposition. It suggests good will between man and man, not the good will or kindness of God which was the desired interpretation. *Peace among men* is of course a simple and probable idea.

(3) Does *eudokia* anywhere mean the good will or grace of God as manifested in redemption? I think not. The nearest approach is in the passages Matt. xi. 26, Phil. ii. 13, Eph. i. 5 and 9, where it is translated *good pleasure*. In 2 Thess. i. 11 it is rendered in the revised version *desire*, so Rom. x. 1 both in new and old. It may generally be regarded as equivalent to our royal phrase "will and pleasure." It bears in itself no ethical or religious meaning.

(4) You deem the correction a limitation of the Gospel offer. Is it wise to build dogma on the language of estatic poetry? I remember, on the other hand, that in the course of the Russo-Turkish war Professor Tyndall quoted this text in disproof of Christianity. Where, he triumphantly asked, is the universal peace and goodwill?

(5) It is true that the phrase *men of good will*, or *men of delight*, sounds to us awkward. It is not an English though it is an ancient idiom. The somewhat cumbrous phrase in the revised version—'among men in whom he is well pleased'—is of course in imitation of the voice "in whom I am well pleased" where the kindred verb is used. But in that case the proposition *among* or *in* follows *eudokeo*, here according to the revised text it follows 'peace.' The revised translation is therefore something of a compromise where compromise is of course impossible. It was adopted, I believe, on the motion of the late Dean Stanley—a master of style from whom something better might have been expected—in the hope of pleasing all

parties. I apprehend it pleases none; bnt there is a real difficulty, the solution of which is perhaps hid from us in a lost Aramaic original.

I am, yours &c.,
S.

20th July, 1887.

Licensing of Sin in India.

Sir,—The remarkable meeting which was held in Exeter Hall, to protest against the Government license of vice in India and the colonies, was a very important occasion. A strong agitation has been going on for 20 years past, opposing the legislation known as the Contagious Diseases Acts. It took a long time to enlighten the public on this dark question, but when they were fully aroused no compromise was possible, and the Government was compelled to repeal this evil legislation. But after their great victory in England the Repeal party saw that they had only cleansed a small part of the great empire. Professor Stuart, of Trinity College, secured the publication of a return of the Ordnances and Regulations of system of the C. D. Acts in the British colonies, and afterward those Acts and Rules as in operation in India. These publications are of the most startling character, and are opening the eyes of the public as never before to the horrors of the system which licenses brothels and compels the most revolting examinations. This puts the stamp of Government approval upon the vilest iniquities conceivable, and that right before the multiplied millions of our non-Christian populations over whom this so-called Christian Government has been providentially appointed to rule.

The Christian public of England are now awakening in amazement to see not only the shame of the nation in this matter, but to feel deeply what a mighty barrier to the cause of Christian missions such legislation is proving. In the meeting in Exeter Hall there hung a large map of Blacktown, Madras, shewing how the Government Lock Hospital is situated right in the midst of numbers of churches and mission schools of various denominations. This we first published in the *Purity Trumpet* of September last. It has been reproduced in the *Sentinel* and serves as a strong example of how the Government license of vice must everywhere prove a great stumbling-block to the progress of Christianity. God's people are thus beginning to see that the repeal of those Acts is an essential part of their missionary effort. It is high time that we were all recognizing this important fact in India. We know that missionaries generally are not indifferent to the Repeal cause; but while so little is done the great body of missionaries in India must be charged with inactivity. The Missionary Conference of Calcutta is taking action in this matter, the immediate cause of which is the fact that a strong effort is being made to revive the suspended acts in that city.

And this leads me to the question (which was not in my mind when I commenced this letter), Why should not the Bombay Missionary Conference take strong action upon the question of Repeal? By so doing it would be following the example of the leading religious bodies of the United Kingdom. During the last sitting of the General Assembly of the Free Church of Scotland the following motion was unanimously adopted, "That whereas there has been introduced into, and is being pressed upon India and the Crown Colonies, a system of Regulated Vice which is seriously interfering with the work of Christian churches in those places, it is expedient that a Special Committee be appointed to look into and watch over this matter, with power to memorialise or petition the authorities—such memorials or petitions to be signed by the Moderator. Also that this Committee be empowered to take suitable steps for enlightening the public mind on this subject, with a view of bringing public opinion to bear on the Government, and to resist any attempt should such be made to reintroduce the system in our country."

The Wesleyan Missionary Committee have unanimously protested in the strongest terms against "the continued maintenance of legalised immorality by the British authorities in India and elsewhere and its recent introduction into Burmah." In Ceylon a body of missionaries offer their hearty co-operation in securing repeal. A strong movement is in progress for repeal in the colony of Jamaica. Petitions are also being circulated in Cape Colony against the C. D. Acts.

Returning to England, we see the religious papers speak out more plainly than ever against the legislation of vice. Deeply as was felt the sin and shame of such legislation in England, it now appears in a form even more revolting if possible, as the English Christians are seeing the horrible inconsistency of sending out missionaries to preach the Gospel of Holiness while side by side with their missionary work is this Satan's Zenana Mission, licensed, inspected and supported by the Government which these millions look upon as Christian.

It may not be necessary just now to suggest any particular action. The first thing for good people to do is to inform themselves, and when the heart is stirred by candidly looking at this very important question direct action will be sure to follow.

Wallace J. Gladwin.

Dear Sir,—I have to communicate to you the sad intelligence of the death of the Rev. John Mahantappa, of the London Mission, Belgaum. In September last he took cold which settled on his lungs and resulted in chronic bronchitis. He tried various remedies and changes of air without obtaining any relief; but as he did not seem to get worse, his friends did not consider him in danger, nor, I believe, did he think so himself. His great trouble was that he could not do his work, and to within a week of his death he entertained hopes of being able after the rains to resume it. Belgaum is a damp climate and he saw the desirability of getting away to a drier climate before the rains set in; but, unfortunately, he did not go. In the late heavy rains he got worse, and after four or five days of great suffering he passed away on Saturday morning, the 16th instant.

His death is a very serious loss to this mission in which for many years he had occupied a very prominent position. He was a man of good ability, sound judgment, and independent spirit. Combining a strong will with high principle, he could not be deterred from doing what he believed to be right. A straight-forward, conscientious, consistent, earnest Christian, he commanded the respect of all who knew him, and his influence for good was great. The European missionaries here feel his loss keenly. He was their most judicious counsellor, their strongest helper, and a loved personal friend and brother. The native Christian community sorely lament his removal. In his vigorous opposition to all conduct that was unworthy of a Christian they at times thought him severe, but they felt that he was right and that he only sought their good. They had confidence in his judgment and integrity, and resorted to him in their difficulties and troubles for help and advice. It is not the Christian community alone that mourns his loss. At the funeral the Collector of Belgaum remarked that his death was an irreparable loss to the town. For some years he had been a Bench Magistrate, elected to hat office by the vote of his non-Christiant townsman, and re-elected without seeking it. This fact alone shows the high estimation in which he was held, and the high opinion formed of his character and abilities as a dispenser of justice. To show their sense of his worth these non-Christian men are now subscribing for a monument to him, to be placed over his remains which lie in the European cemetery by the side of those of his late co-worker in this mission, the Rev. W. Beynon.

Yours truly,
James Smith.

Belgaum, July 19th.

NOTICES.

Baptist Church.—Bellasis Road.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

Free Church.—Esplanade.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

Ambroli Free Church.
Girgaum Back Road.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.
Apollo St., Fort.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

Seamen's Rest.

Services every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

Wesleyan Methodist Church.
Sunday, July 24th.
Colaba—Colaba Causeway 7 a. m. and 6 p. m Sunday-school, 4 p. m.
Byculla—Parel Road, 9 a. m. and 6 p. m., Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m. continuance of opening Services, Mr. John Staples.
Sunday-school, 4 p. m.
Cordial invitation to all.

Lectures.

A course of Lectures in English on religious subjects will be delivered, during the monsoon, in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday evenings, at 8 p. m.

Lectures for July.

July 24th, Rev. R. Scott; *Subject*—God and Religion.

July 31st, Prof. W. M. Alexander, M. A., B.Sc.—The Early Struggles of Christianity.

Epitome of News.

Saturday, July 16.

—Her Majesty is said to have spent nearly £100,000 out of her private purse on the Jubilee ceremonial.

—While some recent examinations were being made on the Miri in Quetta, a bronze figure was unearthed which is supposed to be of Greek origin.

—The statement made by the *Pioneer* that the Maharajah Pertab Singh of Jodhpore had to pay the P. & O. Company £1,800 for the salvage of his jewels is declared to be incorrect. His Highness according to the most recent version of the story, violated a well-known regulation by including several thousand pounds worth of valuables in his personal effects, and when they were recovered, the Company naturally demanded the freight which should have been paid before the *Tasmania* left Bombay.

Monday, July 18.

—Hamabai, a Parsee girl, drowned herself in the Babula Tank, because her parents wished her to marry a man whom she disliked.

—Ameena, Mahomedan woman, while asleep had her throat cut by a man who wanted her jewels. He made his escape. She is not dead.

—*Times of India:* The newly-acquired rooms of the Young Women's Christian Association were opened on Saturday evening in the presence of a numerous gathering of ladies and gentlemen. The rooms, which are situated on the top-floor of the Bible and Tract Societies' Depôt at the corner of the Kalbadevi Road, are provided with every comfort. The ceremony on Saturday was of rather a formal character. Dr. Dugald Macdonald, who presided, in the course of his opening address, pointed out to the assemblage the aims of the association, which, he said, were very similar to those of the kindred Association, the Young Men's Christian Association. The speaker also drew the attention of the ladies present to the benefits to be derived from becoming members of the society and helping forward its work He was sure that such an Association had long been needed in Bombay, and he hoped that now it was started it would keep on growing. The committee had considered the advisability of providing residential quarters in the building, but for the present this idea had been abandoned, although if the committee found that the rooms were well attended they would no doubt again consider this matter at the end of the year. In conclusion, he formally declared the rooms open, and wished the Association every success. A short programme of music which had been provided for the delectation of the visitors was then gone through. Mrs. Crawley-Boevey presided at the pianoforte, while Miss Armstrong, Mrs. Arnott, Mr. H. J. Clark and Mr. Cobbold also took part in the entertainment. The Rev. Mr. Forgan having briefly addressed the gathering and votes of thanks having been accorded the committee, the sub-committee, the joint secretaries, and the ladies and gentlemen who had provided the musical portion of the ceremony, the proceedings were brought to a close by a short prayer, offered by the Rev. J. H. Macdonald.

—The Bombay Under-Graduates' Association are forwarding a petition to Governmen ont the recent resolution published by them disqualifying students who had passed their Matriculation and Previous Examinations for Government service and the abolition of free student-ships.

—*Times of India:* The unfortunate dispute in Mauritius, which has for some years impeded the administration of public business and injured the credit and efficiency of the Government, has taken a most unexpected turn. Sir John Pope Hennessy has been successful in his appeal to the Colonial Office against the decision of Sir Hercules Robinson suspending him from his duties as Governor, and he has now been reinstated in the office and returns forthwith to the Colony. The tables have been completely turned on Mr. Clifford Lloyd, whose services are to be transferred elsewhere.

—The conduct of the Magistrate at Meherpore, in flogging some 43 persons for amusing themselves on a public holiday by fishing in a neighbouring *bhil*, has attracted the attention of the Viceroy, and a communication on the subject has been addressed by Lord Dufferin to the local Government.

—*Overland Mail;* July 1: The prolongation of the railway now in progress through Ekaterinburg and Tiumen will shortly be met by several other lines, laid across the Siberian plains from the port of Vladivostock. On June 20 the Emperor approved the decision of the State Council to make immediate surveys for the laying of a railway from Tomsk to Irkutsk and Stretinsk (the last a town on the Shilka, an affluent to the Amoor), and from Lake Khanka, or Han-koi, to Vladivostock. Part of the line is, if possible, to be commenced next spring; and it is estimated that the whole may be completed in about five years. Direct communication will then be established by alternate railway and water transport between St. Petersburg and Russia's Pacific ports, occupying about fifteen days—from St. Petersburg to Tiumen five days, Tiumen to Tomsk three days, Tomsk to Stretinsk two days, Strentinsk to Khanka Lake by the Amoor four days, and from Khanka to Vladivostock one day.

A few days have still to elapse before the term of forty days assigned to Father M'Glynn for submission to the Papal See expires. It is not believed in clerical circles in Rome that he will now obey the Pope's summons, and if he continues recalcitrant the sentence of formal excommunication will be pronounced.

The following table shows in a striking form the enormous growth of the three principal cities in the United States:—

Year.	New York.	Philadelphia.	Chicago.
1830 ...	238,000 ...	188,800 ...	45
1840 ...	398,500 ...	261,500 ...	4,400
1850 ...	766,700 ...	432,300 ...	34,500
1860 ...	1,332,700 ...	599,800 ...	122,700
1870 ...	1,760,100 ...	706,800 ...	321,500
1880 ...	2,303,600 ...	894,900 ...	572,600

It should be added that the inhabitants of Brooklyn, Jersey City, and Hoboken are included in the above totals for New York, while the territory between Hyde Park and Evanston is included as part of Chicago.

—*Christian:* Pastor Chiniquy writes, under date May 30:—"We continue to be much rejoiced by conversions from the Church of Rome. A few days ago another priest applied for a place in the Converted Priests' Home He will be the twenty-seventh priest whom I have helped in breaking the heavy and ignominious yoke of the Papacy."

—*Independent:* The *Sun*, of this city, reports President Cleveland as saying: "I drink beer and light wines myself, and I think I feel all the better for them; but I do not recommend their use to others, because I believe that every man should be a law unto himself in this matter." We presume that the President, if correctly reported, meant to say that he drank "beer and light wines," not as a medicine prescribed by his doctor, but as an ordinary beverage when in his usual health, and without the advice of any doctor. He does not, however, recommend such use of "beer and light wines" to others. Why not? The reason which he assigns is that he believes "that every man should be a law unto himself in this matter." Let this be granted; and it does not follow by any means that he should not recommend to others that which he finds to be good for himself. The *Sun* thinks the President's reason to be "entirely logical." We do not think so. The truth is, that while every man must determine for himself whether he will use "beer and light wines" as a common beverage, just as he must determine for himself whether he will use whisky or not in the same way, no man can make such a use of either without placing himself in the position from which all the drunkenness of this country arises, without some danger at least that he himself will at last become a drunkard, or without setting an example in favour of the drinking usages of the land. This is just as true of the President of the United States as it is of any other man. The example of one who habitually drinks "beer and light wines" is neither safe for himself nor useful to others; and the higher his position in life the worse is his example in its influence upon others. President Cleveland is no exception to the truth of these remarks.

—Same: The belief that plants of one species or genus, become new species or genera in order to accommodate themselves to certain insects for which they may be said to have special preferences seems to have become so general with intelligent botanists, and so firmly incorporated with their intellectual life, that we continually meet with its expression in botanical essays. The proposition is not put quite in that way. As generally expressed it is that plants become specialized to suit the special insect visitors with a view to cross-fertilization by these special guests and no others. Flowers became long-tubed, for instance, in order that they might be served only by long-tongued insects; still facts continually arise which puzzle the admirers of the ingenious speculation. A beautiful cape terrestrial orchid, *Disa grandiflora*, is fully equipped for a specialized fertilization by insect visitants, but no insect is now known to frequent it. Hence it never perfects seeds. The author of the essay believes that after having changed its character to favour its special insect, the special insect became extinct. This catastrophe, the author suggests, must have happened long ago, even as geologic time is reckoned. Now its increase is by small tubers which it pushes out like potatoes from the main stem. The author supposes the plant "adopted" in "self-defence" this method of increase when it found itself deserted by its insect friend. The inconsistencies of these speculations, with the supposed advantages of cross-fertilization, do not seem to be perceived. It is first assumed that plants that breed "in and in" have a poor chance for existence during long geologic ages; so a plant that self-fertilizes itself becomes another species or genus in order to obtain cross-fertilization, finds itself mistaken, and then changes to another species in which it again has to have "in and in" breeding of the closest kind by tubers, and in this close breeding condition manages to hold itself on "through long geologic ages," apparently as well as if it had continued the cross-fertilization by the aid of its insect friend. Just how such views of development commend themselves to the minds of the many acute botanists who have adopted them, seems a mystery to the laity.

—The explorers sent out by Gov. Torres from Hermosillo, Mexico, report an active volcano fourteen miles southeast of Bavispe, in the Sierra Madre Mountains. The party could not approach nearer than four miles to the mountain. The crater was pouring out an immense volume of smoke, fire, and lava, and boiling water was issuing from the side of the mountain. The lava was slowly pouring into the canons. Boiling water has destroyed all vegetation in the valleys in the vicinity. Boulders weighing tons, are hurled down from the crater. The noise proceeding from the mountain was terrific, and the air was dense with moke and cinders. Not a living thing could be seen within ten miles of the volcano. The town of Bavispe is a complete ruin. The people have all moved out on the high plains and are living in tents. There has been a constant tremor and continual series of shocks daily since the first earthquake shock.

—Last evening the calculated particulars relative to the new comet discovered last Thursday, by Barnard of Nashville, were telegraphed from the Dudley Observatory to

the various centres in this country and in Europe for distribution to the leading observatories. The comet turns out to be a very small affair, though it is relatively near the earth. Its distance from us is now 40,00 ,000 miles, and by the latter part of June this will be reduced to 26,000,000, when the comet will be three times as bright as now. Yet it will not at any time be visible without the aid of a telescope. The comet reaches its least distance from the sun near the last of June, 115,000,000 miles. It is now 130,000,000 miles from the sun, and travelling along outside the earth's orbit in a direction approximately parallel with the course of the earth, so that it will remain a long time in view of astronomers. There is no record of any comet like this, and it probably visits the solar system now for the first time.—*Albany Argus*, May 14th.

—*Evangelical Christendom:* The deputation from the ministers of the three denominations (Presbyterian, Congregational and Baptist) were very graciously received by the Queen, when they waited on her at Windsor to present an address, and in her reply Her Majesty said: "I recall with satisfaction the assurances of respect for the rights of conscience which I gave to my subjects at the beginning of my reign, and I now repeat the like assurance with the full conviction, confirmed by experience, of the beneficial results which flow from a large and generous toleration extended to every form of earnest religious belief."

—Same: During the session of Convocation to be held in the present month, the debate will probably be renewed on the list of questions and answers which have been drawn up, and which it has been proposed to print as an addition to the Church Catechism. These are intended to teach the view that no church is a true church unless it is on the Episcopal model. On this the *Record* remarks: "They are a deliberate and audacious endeavour to make the Church of England unchurch not only English Nonconformists, but the Established Church of Scotland and the Foreign Protestant Churches." The *Record* adds: "This was very frankly admitted by Dean Butler, of Lincoln, who said, 'It is not an open question as to whether this body or that body shall be called the Church. . . . It has been asked, Would you unchurch the Presbyterians? Of course I would. I do not believe for a moment that they are members of the Church of Christ.'"

Tuesday, July 19.

—The Str. *Peshawur*, with English Mails, was signalled on Sunday, at 1-40 p. m.

—An astounding scandal came out in the evidence of the Accountant-General of the Army, says the *St. James's Gazette*, given before the Committee on the Army and Navy Estimates recently. The Medical Army Staff costs £240,000 a year, in itself a heavy charge, though this is the branch of the organization to which ample funds would be most cheerfully given; but to this must be added about £200,000 for the non-effective charge—that is, pensions to retired medical officers. It appears that medical officers retire at forty-five, which, for a doctor, is the prime of life, and about the age at which he has thoroughly mastered his profession; and that we should be paying nearly as much in pensions to retired army doctors as the whole efficient medical staff costs is what we have called it—an astounding scandal.

—*Bombay Gazette:* Hindu gentlemen of experience says that a serious difficulty in the way of holding coroners' inquests in cases of suspicion arises from the delay that is involved when one coroner has to hold the inquests required in a population of some eight hundred thousand people. According to Hindu custom, no member of a household in which a death takes place can eat or drink until the body be consumed by fire. The enforced abstinence applies even to women and young children and the ailing. The notice that a coroner's inquest will be held must in most cases delay incremation for twenty-four hours or more. This is so well-known that the dread of the delay causes the relatives and neighbours to hurry the funeral in cases where sudden or unexplained death might, if the police came to hear of it, bring about an inquest. The body is borne to the burning ground and consumed before the police can hear of the death; then, of course, inquiry is impossible.

—A bronze statue of Sir William Wallace was unveiled at the National Wallace Monument, Stirling, on Saturday, June 25, in the presence of a large gathering of people from many parts of Scotland. The monument is situated on a height 300 ft. above the plain, and on this, 50 ft. from the basement, is placed the figure, which stands 21 ft. high to the tip of the sword.

—A correspondent sends us this extract from *Truth*: The Order of St. Michael and St. George was formerly understood to be intended as a reward for individuals who had rendered public service in the Colonies, or in connection with them. A few years ago much surprise was expressed when this Order was conferred upon Canon Dalton, who had officiated as tutor to the sons of the Prince of Wales, but who had no sort of connection, direct or indirect, with the colonies. Now it is announced that Mr. Sahl, the Queen's German librarian at Windsor, has been made a C. M. G. If this Order is to be used to reward those Court functionaries who are not thought worthy of the Bath, it will be deprived of all its former value, and the prestige of the St. Michael and St. George was never so great that it can bear to lose any. Honours of this kind have been so multiplied of late, and they are now distributed so indiscriminately and so lavishly, that none of the minor Orders are now held in any esteem.

—*Indian Spectator:* The speeches, lectures and newspaper articles which one sometimes comes across make one despair of the future of India. To what length these vagaries of a section of our educated men, so-called, may be carried, it is hard to say; but they may be carried too far for the interest of the educated classes themselves and of the people at large. We can see only one remedy for the evil, that is, the good sense and public spirit of leaders of thought. England has given us the privilege of constitutional agitation, and it is the duty of every educated man to exercise the privilege for the good of his countrymen or even for his own good. But wherever he outstrips the limit of legitimate criticism, our public men are bound to advise moderation, to protest against excess and to denounce it face to face, if necessary. This duty of leaders of public opinion in India is very imperfectly realized—an omission which is to be regretted on its own account, as also because of the impression it creates as to a widespread and chronic discontent in the land.

Wednesday, July 20.

—It is greatly to the credit of the *Indu-Prakash* that it resists the reaction to which it refers in the following: The *Indian Messenger* is responsible for the following statement:—"It was but the other day that we heard of a student of a low caste, who has passed the F. A. examination this year, being looked upon with extreme dislike by his fellow-students, who wished that he should not be allowed to sit on the same bench with them." But for the fact that the statement is made by a paper, which is scrupulously accurate in its facts, we should have doubted it. But the fact is—and no one that reads the signs of the times can fail to notice it and be painfully impressed by it—well, we say the fact is that there seems to be a strong, blind, unreasonable, and suicidal reaction in favour of customs which have contributed to the downfall of the ancient Hindu race. Caste is good; infant marriage is good: enforced widowhood is good. When Professor Wordsworth exposed the "perverted erudition" of those who have been defending these institutions and customs, he was asked to verify his citations. He was told that there was no opposition to social reform and that every educated native felt and realised the evils of caste, infant marriage, and enforced widowhood. What the learned Professor was asked to do some of our educated countrymen are doing for him. They are showing more clearly than ever that there *is* opposition to *social reform* itself. Caste is represented to be good, because it is supposed "to prevent any section of the community from domineering over the rest!" Infant marriage is good, because it prevents women from becoming unchaste and men from falling into the ways of immorality. And those who believe infant marriage to be a preventive of immorality go on in the same breath to say that girls who lose their husbands must in the interests of morality be kept in life-long widowhood! The inconsistency of the position is as glaring as its heartlessness is clear; but it all goes down as good logic with our educated advocates of cruel and wretched customs. A gentleman in Bengal has had the audacity to say that *enforced* widowhood is good, though inhuman. Bnt while he has a good word to say for this angelic custom of the Hindu, his conscience will not prompt him to say that custom allows males among us to marry as many wives as they like or to live as respectable rakes!

—A Simla telegram says: "News has been received from Aden that the main magazine at Massowah exploded on the 13th, killing ten and wounding thirty men. The cause of the accident is not stated."

Thursday, July 21.

—In the *Christian* of July 1st, a "Retired Civilian" says: In the year 1884 it was my duty as the officer in charge of a district, over 6,000 square miles in area, and with a population of 750,000 souls, to dispose of the farm or monopoly for both distilling and selling country spirits in it. The *modus operandi* was as follows:—Tenders were called for as to who would engage to sell the largest quantity of spirits within the period of his farm, the contractor binding himself to pay the still head duty to the State, whether he were able to dispose of the whole quantity which he engaged to sell, or not. The tenders were forwarded to the Commissioner of Excise, who accepted the tender of the farmer who promised to sell the most liquor and to pay the still head duty on it to the State. This tender very much exceeded that of the year before, and the farmer, who was an enterprising Parsee, soon began to ask for permission to open fresh liquor shops in villages where formerly none had existed. This permission, though not always granted, was accorded in some cases where he succeeded in making out that a demand for liquor existed, which was met before by smuggled illicit spirits.

The evil of such a system of monopoly, wherein the distiller is also the retail vendor of a whole district, is enhanced by allowing such a tender as I have described to be called for by the revenue officers of Government. Naturally the farmer does his utmost with such a stimulus as the probability that he may have to pay still head duty for a much larger quantity of spirits than he could sell, to increase the quantity of the liquor sold, both by increasing the number of his shops, and by putting temptations into people's way, to induce them to become the slaves of drink.

—*Times of India:* The local Act for the prevention of gambling contains a limitation restricting its operation to towns that are within a radius of three miles from a railway station, unless they contain 5,000 inhabitants and a resident magistrate. The result might surely

have been foreseen. Gambling establishments have sprung up in considerable number just outside the three mile radius, and the law is being systematically and openly violated. Let us take a single example, Chimboor, a village in Salsette, exactly three miles and the necessary few hundred yards more from the railway station of Coorla. The picture of the state of matters ruling there, as told by the Commissioner of Police, will we fancy, come as a great surprise to the respectable portion of the inhabitants of Bombay. For some years past regular gaming houses have been established at Chimboor, and every train from Bombay brings out a contingent of gamblers —Hindoos, Parsees, Mahomedans, and Chinamen. The trains are met at the station by strings of tongas, for which no hire is charged as they belong to and are run in the interests of the gambling establishments. Business is so brisk that all the races above enumerated have sheds erected in gardens for their separate use. In these the gambling is carried on without the slightest attempt at concealment, and many persons, old men and raw youths, may be recognised as regular habitues of the place.

—*Rock*: A telegram from Rome states that Father Locatelli, who returned some time ago from the Soudan, has set out once more for that region, in order to endeavour to procure the release of the Catholic missionaries who are still held prisoners by the Khalifa.

Dr. Bruce has now returned from Persia. One of the chief reasons for his return is the need for his presence in England to assist in the translation of the Old Testament into Persian.

—The *Cathay*, with English mails, left Aden for Bombay, Tuesday, 6 p. m.

—It is stated that H. M. the Queen Regent of Spain has made Professor O S. Pedraza Knight Commander of the Order of Isabella the Catholic.

—The Commissioners of Charity of New York state inform us that in Great Britain, with a population of about 37,000,000, the increase of insane persons, from January 1st, 1885, to January 1st, 1886, was only 856, while in the single State of New York with a population of about 6,000,000, the increase during the same period was 831. They say—that such increase comes almost wholly from the shipment of insane and otherwise enfeebled persons to America from different countries of Europe who immediately fall upon the cities and counties of the state for support.

Friday, July 22.

—Deaths last week, 374. By cholera, 10.

—Fall of rain, to date, Fort, 52 inches.

—*Bombay Gazette*: Some very practical and valuable work is being done just now in Bombay in connection with Lady Reay's Branch of the Countess of Dufferin's Fund, of which it is well that those who support the work and those who ought to support it should be informed. Early in this month two series of lectures were started, one by Miss Ellaby on physiological subjects, the other by Miss Littlewood on midwifery. They are being given for the benefit of the nurses in the training school for nursing and midwifery which is being conducted at the Cama Hospital in connection with the Bombay Branch of the National Association, and which already promises to be one of the most valuable agencies for extending the work.

—*Pioneer*: The Government of India have now under contemplation a revision of the canteen system, which is at the root of the drunkenness in the Army. At present the regimental canteen is nothing more nor less than a grogshop: a man who goes there can drink and smoke, but he can get no rational amusement or relaxation over his pot of beer. The room, generally, in which the drink is served out is made as uninviting and uncomfortable as possible, and not a single healthy or cheering influence can ever come from it. It is now proposed to abolish canteens once and for ever, a bar being attached to the "coffee shop" and special buildings being provided as refreshment-rooms, where the men can get their "beer and smoke" (as little spirit being sold as possible), and a look at newspapers and magazines, under most comfortable conditions. It is a curious fact that, many years ago, Outram, seeing how deadly dull was the life of the British soldier in India, obtained sanction for refreshment-rooms, recreation-rooms, libraries and so forth, all under one roof in barracks; but while the recreation-rooms and libraries were built the refreshment rooms were utterly forgotten, and the canteen remained to ruin its full tale of young soldiers

—*Railway Signal, India Supplement*: The Bombay Committee of the (Anglo-Indian Evangelization) Society will learn with thankfulness that their recommendation has also been adopted by the home directors regarding Mr. James Shaw and the new district of Scinde. Instead of merely giving a grant-in-aid as heretofore the directors have now fully accepted Mr. Shaw as an evangelist of the Society, and the Mission in Scinde is incorporated with the general work of the Society throughout India. In this way our work is being consolidated as well as extended.

—Mr. Luson, who flogged so many persons for fishing in a tank, has been deprived of his summary powers, his powers under the Whipping Act, and transferred to a Sudder Station.

—Mr. Traill, Chartered Mercantile Bank, was killed in a paper chase, near Madras, by coming into violent collision with a tree.

—*Bombay Gazette*; Allahabad, 21: The story of the complete destruction of the mutineers from Herat in Tirin seems quite unfounded. News from Kandahar, dated the 15th, says these men are in Mizan, to the west of the Khelat-i-Ghilzai, siding with the fugitives and joining them in looting the Durani villages. The troops sent from Kandahar have failed to check them in any way.

Selections.

AN EVOLUTIONIST'S CREED.

Advocates of Evolution are not unwilling to acknowledge its consequences, even when these impinge on Christian faith. The writer in the *Fortnightly*, who discourses on the progress of thought during the Victorian era, says:—"The study of primitive humanity, together with the suggestions of the Evolution hypothesis, render any doctrine of a Fall more and more untenable. Instead of Paradise, and man's sudden lapse from primal innocence, we are now convinced that history implies a slow and toilsome upward effort on the part of our ancestors from the outset. Preceded, in like manner, by the demonstrated theories of Conservation and Correlation of Energies, Evolution dealt a death-blow at the old conception of miraculous occurrences. A miracle, a freak of power, is no longer conceivable in Nature; and, if Lazarus were raised from the dead before our eyes, we should first ascertain the fact, and next proceed to investigate the law of the phenomenon. Evolution, again, dealt a death-blow to teleology. The habit of mind which recognised design and providential interference in special adaptations of living creatures to their environment has been superseded by what may be termed a consistently biological view of the universe.

We might reasonably refuse even to examine objections to Christian doctrines which have no standing ground apart from a theory unable at present to establish its own trustworthiness. To *assume* the truth of Evolution, and to rule out everything which seems to contradict it, is an easy way of setting aside evidence on the other side. This is a favourite method of argument, and, unfortunately, it too often succeeds, even with some who ought to know better. It is, however, to be firmly met by demanding evidence in proof of Evolution before it is allowed a seat on the judicial bench. Until its authority is fairly established, it has no right to sit in judgment, much less to pronounce sentence. So long as it is on trial, its place is at the bar, and it can only claim the right to call witnesses in its own defence.—(*Word and Work.*)

A QUESTIONABLE INGREDIENT OF POPULARITY.

One-third voice and personal presence, one-third sensational topics, and one-third heresy are the ingredients for a "popular preacher." We are afraid this is true in certain regions. We are sure some young preachers think so. The last third is the easiest to obtain, and so they make it secure. Any pretender can be heterodox; you need neither study, nor think, nor pray, in order to surpass all others in this line. Notoriety can be gained at once by being singular, and setting up to know better than those around you. Everybody will talk about you at once. You can impress yourself upon their memories by saying something very cutting and impudent, and as nearly blasphemous as you dare to make it. But is this a noble ambition? Can this be the course of a man of God? We think not. Perish the popularity which comes by any doctrine but the truth, or by any means but that of solemn, earnest, well-doing! Empty sensationalism perishes like the green herb, and heresy dies like a noxious weed; but the faithful preacher of the Word shall be had in everlasting remembrance.—(*C. H. Spurgeon.*)

APOSTOLICAL SUCCESSION.

(From the *Rock.*)

For lack of a better means of maintaining an exclusive spirit towards our Nonconformist brethren, the Ritualists have seized hold of the fact that the Nonconformists do not possess what is known as Apostolical Succession, or, in other words, that they cannot trace back their ministerial pedigree to the Apostles. Strict Episcopalians contend that the Apostles ordained Bishops, that these in their turn ordained others, that thus the succession was kept up till the present time, and that there can be no salvation outside this body. But even admitting that such a purely arbitrary distinction can be proved, and that the Church of England can trace Apostolic Succession the whole way back, one not unnaturally asks, "What good is such a pedigree?" The Bible declares that "Without holiness no man shall see the Lord," and even a sceptic will admit that if there is a God at all, He will impose some sort of moral qualification. To seek to substitute the words "without Apostolical Succession no man shall see the Lord" is simply ridiculous. Such an arbitrary, mechanical qualification has no effect whatever upon the character of the individual, nor upon his doctrines. Lord Macaulay, in his able exposure of the folly of the claim set up by exclusive Episcopalians, points out that a man might be a Unitarian and yet able to trace back his ecclesiastical pedigree through a long line of Bishops. We do not for one moment deny that the National Church has Apostolical Succession. With Dean Alford we believe that it is almost impossible to prove this, but that very likely it exists This is interesting as an historical fact, but we have yet to learn that there is any more real advantage from it than an infantry regiment has from its predecessors having served in the Peninsular Light Brigade. The Reformers who compiled our beautiful liturgy recognised the fact that

there had always existed the three orders of Bishops, Priests, and Deacons, and therefore they retained them. But there is not one single word in the whole Prayer-book which would unchurch those who do not adhere to the same system. Canon Gregory, Canon Liddon, and other similarly narrow-minded Churchmen, consequently want to introduce a few words into the Church Catechism with a view to consign the members of all non-Episcopalian sects to the uncovenanted mercies of God, which is the clerical form of consigning them to the lower regions. Knowing that a tremendous outcry would be raised against such a piece of narrow clerical legislation, these worthy followers of the bigots of the Mediæval ages have sought to insert the words in a mild form which might not arouse suspicion. They have resorted to the Catechism, and have asked for authority to insert certain questions and answers which, being logically interpreted, would rob our National Church of the catholic position it has ever maintained, and reduce it to the level of an exclusive Episcopal sect, such as we see actually existing in Scotland in the Scotch Episcopal Church. It is one thing to be an Episcopalian, and to be proud of it, but quite another to make use of the Episcopacy to unchurch those who rightly or wrongly may differ from us.

TELEGRAPHIC NEWS.

Paris, July 14th: The National Fete passed off in a very orderly manner. A procession, numbering two thousand members of the Patriotic League, placed wreathes round the statues of Strasbourg and Joan of Arc, and were applauded by the crowd. A few cries of "*Vive* Boulanger" were heard during the review in Longchamps, which was most successful.—President Grévy was much cheered.

London, 15th: In the House of Commons last night Mr. Campbell Bannerman's amendment to the Irish Land Bill was negatived, and the Bill was read a second time without a division.—In the House of Lords the Crimes Bill passed the second reading.—In the House of Commons this evening, Sir James Fergusson, in reply to a question, said that the Anglo-Turkish Convention was not ratified, and that Sir H. Drummond Wolff would leave Constantinople to-night. The Mission was closed, and the papers in connection with the subject would be presented to the House tomorrow or Monday.—He then went on to say that England was not to blame in the matter, and that excessive importance should not be attached to the Convention, which nevertheless was founded on an honest desire to fulfil international obligations and make a concession to certain Powers.—England, he declared, was not in any way humiliated by the delay which has occurred. She has her duty to do whether the Convention be ratified or not ratified.—The scores made by the Indian Team at Wimbledon in the first stage of the competition for the Queen's Prize are not good enough to allow them to compete in the final stages.

Zanzibar, 15th: Sir John Kirk has resigned and retired from the service on account of ill-health.

Ebenthal, 15th: Prince Ferdinand, replying to the Bulgarian Deputation, assured them that he was much gratified by the honour done him in electing him as their Prince, and that he was anxious to hasten to Bulgaria, but it was necessary to respect existing treaties. However, he hoped to merit the confidence of the Porte and regain the sympathies of Russia.

London, 16th: In the House of Lords last night, the Crimes Bill passed through Committee without amendment

Constantinople, 16th: Sir H. Drummond Wolff has left for London.

London, 17th: In the House of Commons yesterday, Sir John Gorst, in reply to a question, said that the general policy of Government in dealing with trade in Burma was to abolish monopolies.—The *Gazette* notifies the retirement of fifty-eight Colonels in conformity with Mr. Childers' Retirement Scheme.—It is said that General Sir Frederick Roberts will shortly be raised to the Peerage.

Constantinople, 17th: Kiamil Pasha, the Grand Vizier, has resigned.

London, 18th: Slight shocks of earthquake were felt yesterday morning in Egypt, Malta, and Italy.

Constantinople, 18th: The Sultan, being asked by Herr Radowitz, the German Ambassador, at his farewell audience, said that the Anglo-Turkish Convention has not been ratified owing to a strong Mussulman opposition.

Catania, 18th: Cases of cholera are increasing. There were 42 seizures and 25 deaths here on Sunday.

London, 20th: Mr A. F. Jeffrey, Conservative, has been elected for Hants, (Basingstake Division), in the place of Mr. Sclater-Booth, raised to the Peerage, defeating the Liberal candidate, Mr. Richard Eve, by 732 votes.—The Marquis of Carmarthen, Conservative, has been elected for Brixton by a majority of 738 votes, in the place of Mr. Earnest Baggallay who has been appointed to the magistracy.—Mr. H C. Stephens, Conservative, has been elected for Hornsey, in the place of Sir James McGarel Hogg raised to the Peerage, by a majority of 1,988 votes.—The Crimes Bill has passed through the House of Lords.—H. M.'s Turret Ship *Ajax* collided with H. M.'s Ironclad *Devastation* off Portland on Monday. The latter was badly damaged, and has proceeded to Portsmouth to be docked.—The winner of the Queen's Prize at Wimbledon is Lieutenant R. O. Warren, of the 1st Middlesex Volunteers.—At a Conservative meeting held yesterday at the Carlton Club, Lord Salisbury announced that in order to meet the views and retain the support of the Unionists, Government had consented to amend the Irish Land Bill by admitting a revision of Judicial rents pending the introduction of the Land Purchase Bill, and that they would also drop the Bankruptcy clauses.—The meeting generally concurred in accepting these concessions, but there were some few dissentients.

Gastein, 20th: His Imperial Majesty the Emperor of Germany has arrived here

London, 21st: Latest advices received respecting the progress of the Emin Bey Relief Expedition state that Mr. Stanley left Aruwimi for Wedelar on 2nd June.—Later.—A report has reached a missionary at Matudi that Mr. Stanley has been shot dead while engaged in fighting with the natives.—The *Daily News* states that the Afghan Boundary Question has been settled. That Russia is to get the territory lying between the Kush and the Murghab. She also accepts the frontier line on the Oxus as laid down by the English Commissioners, and renounces her claim to the districts awarded in 1873.—Later.—The settlement of the Afghan Boundary Question is fully confirmed.—Khojah Saleh remains Afghan territory.—In the House of Commons last night, Sir James Fergusson, Under-Secretary of State for Foreign Affairs, in reply to an inquiry, said that the question of assent to the election of Prince Ferdinand as Ruler of Bulgaria would not be presented to the Treaty Powers until the sanction of the Porte to the election had been given.

Constantinople, 21st: The resignation of Kiamil Pasha has not been accepted by the Sultan.

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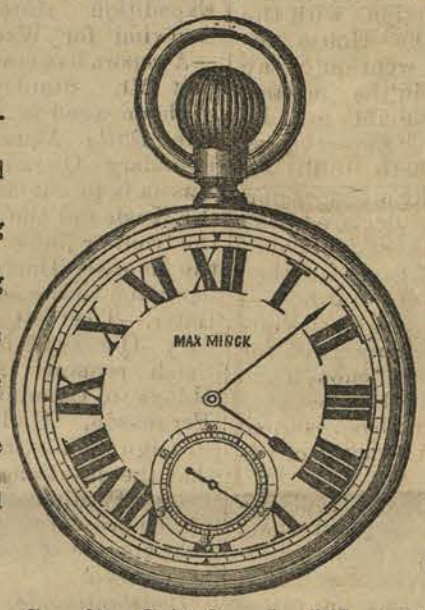

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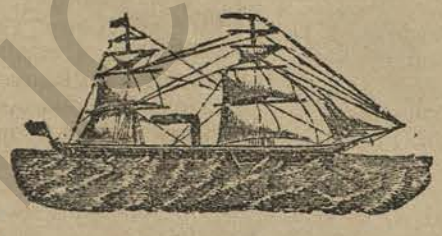

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